

The Mountain of Salvation
opened in the
Blood of the Lamb

1800

1801

1802

4257 h k
*The Fountain of Salvation opened in the
Blood of the Lamb.*

BEING A
S P I R I T U A L
AND
EVANGELICAL ILLUSTRATION
Of ZECH. xiii. i.

Wherein is set forth,
The infinite Merit and all-cleansing
Virtue of the Blood of Christ, as the only
fountain of Peace, Pardon and compleat Sal-
vation.

To which is added,
Various Hymns on divine Subjects.

By J. J. K

*The blood of Jesus Christ his Son cleanseth us from all
sin, 1 John i. 7.*

L O N D O N :

Printed in the Year M D C C X I X.

Price Three-pence.

The DEDICATION.

DEAR reader do not here expect to find
Exalted diction, sentiments refin'd ;
Or florid language, periods rich and gay,
Which do the poet and divine display :
For I've had neither time nor genius to explore
The depths, the riches of *Minerva's* store ;
Or take my flight to fair *Parnassus'* hill,
Of the sweet muses there to drink my fill ;
But plain and humble you will find the dress,
No pompous stile in either prose or verse ;
Yet may you love the sweet, the sacred theme
Of free salvation through the bleeding Lamb,
And feel the virtue of his precious blood,
To cleanse thy soul and give you peace with God.
And may you daily, may you hourly prove,
The balmy blessings of his blood and love ;
And in him, may you now rejoice by faith,
And triumph over satan, sin and death ;
And by his Spirit daily live to him,
Who liv'd and dy'd his people to redeem ;
'Till you by death are summoned away,
And take your flight to everlasting day ;
To see thy Saviour's sweet, his lovely face,
With joy divine to sing redeeming grace ;
With all the saved heav'nly choir above,
Who now do triumph in Jehovah's love ;
Which love to praise harmoniously they join,
Which brought them there thro' Jesu's blood divine.
Thus, reader, may you bless'd and happy be,
In time, and thro' a bliss eternity. *Amen.*



A
S P I R I T U A L
AND
EVANGELICAL ILLUSTRATION

Of ZECH. xiii. 1.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

WE find in the volume of divine revelation, the great Jehovah has condescended to our weakness to make use of natural images, to set forth the riches and glory of his grace and salvation to us sinners of the human race; for, were the spiritual glories of the divine kingdom to be set before us in their own sublime and heavenly nature, such is the darkness of our minds, that we could not comprehend them, nor receive that spiritual joy, comfort and consolation, which the Lord intended by them: and among the various metaphors, images, or emblems, that are made use of in the scripture, there are none more comfortable and delightful to a poor sensible sinner than this before us; it gives us an idea of the redundancy, the copiousness and freeness of the grace, mercy and salvation of Jehovah our Redeemer; and

4 THE FOUNTAIN OF SALVATION OPENED

the healing, cleansing, and exhilarating virtue of his blood; which, like an overflowing *fountain*, freely and constantly flows for the life, pardon and complete salvation of lost sinners. Does a *fountain* contain a fulness of supply for the weary, thirsty traveller? so does the *fountain* of Christ's blood contain a fulness of supply for the poor, weary, thirsty soul; for it is so rich, so precious, so copious, that the soul that trusts in him by faith, shall have a supply of his every want unto eternal life and glory. Does a *fountain* flow spontaneously and freely without our aid or assistance? So does the *fountain* of Christ's blood, with the streams of grace and salvation, flow freely and spontaneously to poor sinners, without their aid or help; "Even without money and without price," *Isa.* lv. 1. Does a *fountain* flow constantly? so does the *fountain* of Christ's blood flow constantly, and plentifully to poor sinners for their peace, pardon, and salvation. But more of this hereafter.

In that day. In the prophetic writings, the term *that day*, often signifies the *gospel-day*, or the gospel dispensation of grace, mercy and salvation, through the manifestation of Jesus Christ the dear Messiah; but the *day* here mentioned, respects that particular *day* in which our dear Lord Jesus Christ suffered upon *Mount Calvary*, for the redemption of lost sinners, which was really fulfilled when the soldier pierced his side with a spear, from whence did flow
blood

In the BLOOD of the LAMB.

blood and water; As a precious fountain to pardon and cleanse poor sinners from the guilt and filth of sin, *John* xix. 34.

There shall be a fountain opened; that is, manifestatively, for this blessed fountain of Christ's blood was opened in the eternal purpose of Jehovah, as the Lamb of God, "which was verily fore-ordained before the foundation of the world," 1 Pet. i. 19. "And was slain from the foundation of the world" in types and shadows," Rev. xiii. 8. This fountain was likewise opened in the promises of God made unto the fathers and saints under the Old-Testament dispensation; and all the sacrifices under the mosaic law did shadow forth and adumbrate the blood of our incarnate God, and what an overflowing fountain should be opened in the death of the Messiah in the fulness of time for lost sinners, John v. 39.

To the house of David, and to the inhabitants of Jerusa'em. That is, to his beloved ones, as the name David signifies, whether they be Jews or Gentiles, for they are the true seed of Abraham, whom Jehovah hath loved with an everlasting love, with a love of complacency and delight, and given into the hands of Christ as a rich treasure and inheritance to redeem with his own precious blood; these are his church, "the house of David, and the inhabitation of Jerusa'em," for whom this precious fountain of his blood was opened; or the words may denote, that it should be made manifest in its promulgation to the

6 *The FOUNTAIN of SALVATION opened*

the *Jews* first, and then to the *Gentiles*: Hence says the blessed Jesus after his resurrection, "That repentance and remission of sins should be preached in his name among all nations, beginning at *Jerusalem*, O then what grace and love is here made known to the murderers of the holy and blessed Jesus! And if those, or some of those *Jerusalem* sinners were saved by this blessed *fountain* of his blood which they wickedly shed, what encouragement then is here for the greatest sinners that are made sensible of their sin and danger to hope for full and compleat redemption from this blessed *fountain* of the Redeemer's blood! See *Luke* xxiv. 47. *Acts* ii. 36.

For sin and uncleanness. Which evidently points out what this *fountain* is; namely, the infinitely precious blood of Christ; for no other *fountain* but this could possibly take away sin or cleanse from the filth of it, *Heb.* x. 3, 4. What a glorious and unspeakable *precious fountain* then is our Redeemer's blood, that is now set *open* in the gospel for sensible sinners, where they may by faith freely wash and be clean from the guilt and defilement of sin! and though innumerable multitudes of sinners have been cleansed by this *fountain*, yet it remains as efficacious as at the first moment it was *opened*, and will as freely flow forevermore; for by virtue of the hypostatic union, it is emphatically called, the *blood of God*, *Acts* xx. 28. and it is infinitely and eternally meritorious to save the lost sinner, and contains a
fulnes

fulness to supply our every want, and a fulness of merit to pardon all our guilt, which can never be exhausted, for it is pregnant with all the infinite worth and glory of the deity.

O, then, what an encouragement is this for all the children of God, as well as for poor awakened sinners, under all their distresses, fears, and guilt, to come to this *blessed fountain* opened for them; for there is no guilt so distressing, no iniquity so heinous, no sin so contaminating, but this precious fountain of Christ's blood will cleanse therefrom; "For the blood of Jesus Christ his Son cleanseth us from all sin!" 1 *Joh* i. 7. and this is our only hope of pardon, peace, and salvation. And may we every moment experience its cleansing virtue till we join the happy throng, who now "sing unto him that has loved them and washed them from their sins in his own blood," *Rev.* i. 5. v. 10. vii. 14. Having thus explained the text, I shall endeavour to shew some of the excellent properties of this *blessed fountain*. And,

First, This *fountain* is pregnant with all the inconceivable riches of the Godhead. For the person, from whence this *fountain* flows, is no other than *Jehovah Jesus*, God in our nature, the sweet, the precious and adorable *Emmanuel*: therefore, all that the man Jesus did and suffered was infinitely rich and meritorious, and partook of all the ineffable glory and worth of the deity, which makes this *blessed fountain*

8 *The FOUNTAIN of SALVATION opened*

fountain so infinitely rich, and eternally efficacious for the spiritual life, pardon and salvation of lost sinners of the human race. And therefore, as I have already observed, this blood is emphatically called *the blood of God*.

Secondly, This *fountain* is sufficient to cleanse the most guilty, the most polluted of the fallen sons of *Adam's* race: for if all the sins that ever were committed, from the foundation of the world to this present moment, were to be accumulated upon the head of one guilty sinner, and, if possible, ten thousand times as many more, yet this precious *fountain of Jesu's blood* can cleanse the soul therefrom, and make it as white as snow: because this fountain is so infinitely rich, that there is no proportion between the sins of finite men and the merit of an infinite God (not a begotten God as some of our fathers in *Israel* dream of) even of *Jehovah* in our nature: Therefore, says the apostle, *Heb. ix. 14.*
“How much more shall the blood of Christ, who,
“through the eternal Spirit, offered himself without spot to God, purge your conscience from
“dead works to serve the living God;” *Rom. v. 15—21.*

Thirdly, This *fountain* has ever been flowing in its divine virtue and efficacy from the foundation of the world, and experienced by the children of God. For *Adam*, I humbly think was saved by this *fountain of Christ's blood*, as made known to him in that evangelical

In the BLOOD of the LAMB.

evangelical and soul-comforting promise, "The
"seed of the woman shall bruise the serpents head,"
Gen. iii. 18. He felt the streams of this divine *fountain*,
by faith sweetly flowing to the peace, joy and
eternal salvation of his soul; for this blessed *fountain*
was typically set forth unto him in the blood of those
beasts that were slain after his fall, with the skins of
which he and *Eve* were cloathed, which skins em-
blematically pointed out unto them the immaculate
and everlasting righteousness of the Lord Jesus, in
which I humbly conceive, they, with all their re-
deemed posterity, do now, and will shine, in the
kingdom of God for ever and ever. And all the
children of God, from *Adam* to this day, have ex-
perienced the healing and cleansing virtue of this
precious and glorious *fountain of the blood of Jesus*.
Abel saw it by faith through the sacrifices he offered,
which made them more pleasing than *Cain's*. *Abra-
ham* by faith, saw the Messiah and his salvation, and
rejoiced therein. *Moses* wrote of him and sang of his
glory and salvation. And what could support and
comfort *David* under a sense of his heinous sins of
murder and adultery, but the healing and cleansing
virtue of this blessed *fountain*, set open for sin and
uncleanness? To this *fountain* he looked for pardon
and cleansing: "Purge me, says he, with hyssop and
"I shall be whiter than snow," *Psalms* li. 7. Not
that hyssop could purge away his sins, nor all the
blood of all the sacrifices under the law, but as
hyssop.

hyssop was used under the legal dispensation to sprinkle the blood of the covenant, as it was called, *Exod. xxiv. 6, 7, 8. Heb. ix. 19, 20.* It typically pointed out to all the saints of God, under that economy, the blood of Christ, the Lamb of God, called by the apostle, "The blood of the everlasting covenant," *Heb. xiii. 20.* which, as an overflowing fountain, did freely flow forth when Jesus died on Mount Calvary for the spiritual life, pardon and compleat redemption of his people, unto which David looked, and by which he was cleansed from his sins, and by which alone he was again restored to the joy of God's salvation.

And further, We may observe the glory and excellency of this divine fountain, as exemplified in the pardon and salvation of a *Manassah*, a *Magdalene*, the thief on the cross, of a bloody persecuting *Saul*, but afterwards a believing *Paul*; these all proclaim the glory and worth of this blessed fountain, they all felt its healing abluent virtue and efficacy; cleansing them from the guilt and filth of sin, to their peace, pardon, joy and compleat salvation; who are now praising the holy Jesus, who washed them in the fountain of his own blood; saying, "Unto him that hath loved us and washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory and dominion for ever and ever, Amen."

Fourthly, This fountain is an inexhaustable one, for however other fountains may be exhausted or dried

up,

up, yet this *fountain of Jesu's blood* will ever be redundant, and flow for ever and ever in all its infinite virtue and efficacy: for, as I have observed, it flows as free now as it did the first moment it was opened, and though millions have felt its divine all-cleansing and healing virtue, and have been saved by it, yet this blessed *fountain* is as full of merit as it ever was and ever will be known, in all its rich and divine emanations, as long as there is one elect soul to be saved on earth, and in the celestial world to all eternity; and all the rich displays of Jehovah's everlasting love, grace, and mercy, which the saints will enjoy in heaven, will sweetly flow through this *fountain of Jesu's blood*; every blessing, every mercy, and all our joy and bliss will be, if I may so say, sweetned by this blood of Jesus; and while we feel its glorious and soul-comforting virtue, we shall be filled with love and praise to the adorable Jesus, whose blood, like a redundant and exhilarating *fountain*, will secure our felicity eternally in heaven.

Fifibly, This *fountain* is of a cooling and refreshing nature; for what a fountain of water is to the body, this *fountain of Christ's blood* is to the soul. Does water cool and refresh the weary traveller, and especially in the eastern countries, which were very hot and sultry? so does the *blood of Christ* cool and refresh the sinner's conscience when applied by the holy Ghost through faith; for though the sinner may feel
the

the fire of *Mount Sinai*, though the law may threaten to devour him as a consuming fire, yet this *blessed fountain of Christ's blood* does cool and refresh his soul, to which *fountain* the sinner flies, and to his unspeakable joy and comfort, feels its cooling, healing and refreshing virtue, and by the spirit's influence can say, through faith, that "The blood of Jesus *Christ* cleanseth him from all sin," and fills him with all joy and peace in believing.

Sixtly, this *fountain* is of a cleansing and purifying nature. Does water cleanse the body? so does the *blood of Christ* cleanse and purify the soul from all sin, 1 *John* i. 7. And all the washings under the law prefigured the soul's being washed in the *fountain of Christ's blood*, which perfectly cleanseth the soul from every stain and defilement of sin; and did not *Naaman's* being cleansed, by his washing in *Jordan* from his leprosy, 2 *Kings* v. 14. point out our being washed in this *fountain of the Redeemer's blood*, and cleansed from the leprosy of sin, which had overspread our souls, and made them as filthy, in a spiritual sense, as the lepers under the law? But blessed be our adorable *Emmanuel*, his precious, his invaluable blood, like a rich *fountain*, perfectly cleanseth us from the guilt and filth of sin, and makes our leprous souls as white as snow. From hence we see what a blessed *fountain* is the blood of our adorable *Emmanuel*, and what rich encouragement this is for the chief of sinners to look to this *fountain*, for peace, pardon

pardon and salvation ; for the sinner that is made sensible of his sin and uncleanness of his guilt and danger, may freely come to this *bleſſed fountain*, and drink of its exhilarating and ſoul-cheering ſtreams, for it was opened for ſin and for uncleanness. And, as I have obſerved, there is no ſin ſo heinous, no guilt ſo accumulated, and no iniquity ſo contaminating, but this *bleſſed fountain of Chriſt's blood* will perfectly cleanſe the ſinner therefrom, by the application of the Holy Ghoſt. Then fear not, O ſoul, though thy ſins may be of the moſt aggravating nature, though they may be as numerous as the ſand upon the ſea ſhore ; yet, if the Holy Spirit hath convinced thee of them, and art longing to be delivered from them, this *fountain of Jeſu's blood* will perfectly and eternally cleanſe thee from them, according to the declaration of Jehovah, *Iſa. i. 18.* " Come now
" and let us reaſon together, ſaith the Lord ; though
" your ſins be as ſcarlet, they ſhall be as white as
" ſnow ; though they be red like crimſon, they
" ſhall be as wool." And farther, thou ſhalt have thy pardon ſealed now by the Holy Spirit of God, and ſhall ſweetly and happily experience the renewing, ſanctifying, and exhilarating ſtreams of divine grace, freely and conſtantly flowing to thy joy, comfort and conſolation, in a way of holineſs to the glory of God ; and the Holy Spirit will enable you to live by faith every moment on the Lord Jeſus Chriſt as your righteousneſs and ſtrength, and to

14 *The FOUNTAIN of SALVATION opened*

look to *the fountain of his blood* for pardon and cleansing till called to see his face in glory, and there, with all the blood-bought throng, to sing of the glory and infinite preciousness of his blood, grace, righteousness and salvation, for ever and ever.

And here I would observe, that as this *fountain*, and this only, was ordained by the infinitely wise Jehovah to cleanse from sin and uncleanness, how wretched, how miserable a condition is the self-righteous work-monger, who neglects or despises this infinitely precious *fountain of the great Redeemer's blood*, and vainly thinks by his own works he can cleanse himself from his sins, and work out a righteousness to justify him in the sight of God. But let me tell thee, O man, however you may plume yourself in your own doings, unless you are ~~enriched~~ in this precious fountain of Christ's blood you will be damned: for all your fastings, alms-deeds, sacraments, &c. cannot cleanse thee from one, not even the least sin you ever committed; no, nor if you was enriched with all the good works of men and angels, they could nor possibly cleanse thee from thy sin, for all other *fountains* are polluted and are, as the prophet says, "Broken cisterns that can hold no water;" and though thy proud self-righteous spirit, like Naaman's, may prefer the waters of *Abana* and *Pharpar*, 2 Kings v. 12. namely, thy own doings (which are no better than glittering vices) to this precious *fountain*; yet, like him, if ever you are saved,

saved, you must come as a poor, lost, hell-deserving sinner, and by faith wash in this *Jordan*, this *fountain of Jesu's blood* which alone can cleanse thy soul from the guilt and filth of sin.

But in the last place, How precious, how lovely and amiable is the Lord Jesus Christ to the children of God, who have experienced the healing and all-cleansing virtue of his blood, which, like a *rich and overflowing fountain* of an abstergent quality, has cleansed them from sin and uncleanness, and filled them with divine peace and consolation, and speaketh better things than the blood of *Abel*! And the believer desires to look to this *fountain* in the performance of every duty, for he sees, that in the most solemn service he ever performed, there is much sin and imperfection mixed in it, that with humility of heart, he prays as much for the blood of Jesus to pardon his duties as the greatest sin he ever committed. And hence it is that the Lord Jesus is ever exceeding precious and lovely to his soul, and his blood and righteousness is his only hope for pardon, peace and compleat redemption; on the fulness of Jesus's grace, on the merit of his blood, righteousness and atonement, the believer lives every moment, and not upon his frames or feelings as too many do, for they are variable and fluctuating; but *this fountain of Christ's blood* is a never-failing source of spiritual joy and consolation, it is faith in *this fountain* of Jesu's blood that satisfies conscience;

and if I may so say, stops the mouth of the law with all its curses; and amidst all our trials, afflictions and temptation, give us solid joy, peace and comfort. To this blood therefore, the true believer constantly looks for pardon and cleansing, for peace and comfort, and every moment desires to feel its soul-cheering, conscience-satisfying, and sin-subduing influences, untill he is called to join the general assembly, and the church of the first-born, which are written in heaven, and who have washed their robes and made them white in *this precious fountain of the blood of the Lamb.* To him be glory and dominion for ever and ever. Amen.

HYMNS.

H Y M N S,

On the fountain of Christ's blood;

Zech. xiii. 1.

1. **T**HE *fountain* foretold of Jesus's blood;
 Ordained of old by the all-wise God,
 Behold now is open for the chosen race,
 Whose hearts now are broken by Jesus's grace.
2. No *fountain* like this so freely doth flow;
 In blessings of grace to sinners below;
 The streams, O how healing, its virtues divine;
 We know this by feeling, it cleanseth from sin.
3. Ye children of God then cast off your fear,
 Look to Jesus's blood that *fountain* so dear;
 When satan accuses or sin makes you sad,
 'Twill heal all your bruises tho' never so bad.
4. Tho' millions have try'd this *fountain* so sweet,
 Still it doth abide with virtue replete;
 To ev'ry believer flows free as before;
 And will flow for ever when time is no more.
5. Come then, leprous soul, come wash and be clean,
 No matter how foul or bad you have been;
 Your sins ne'er so heinous you joyful shall know,
 This *fountain* of Jesus can make them as snow.
6. Ye blood-ransom'd race then joyfully join,
 To sing Jesu's grace and his blood divine;

That

18 *The FOUNTAIN of SALVATION opened*

That flow'd at his passion, which he did endure,
To make our salvation eternally sure.

7. O then, Lamb of God, thy love now impart,
Apply thy rich blood to each sinner's heart,
That sees his condition as lost and undone,
And's fill'd with contrition for what he has done.

8. Dear Jesus, thy love we'd ever adore,
In heaven above, when time is no more ;
Who lov'd us so greatly thy blood for to spill,
To save us compleatly from sin, death, and hell.

Another.

1. **L**O, the *fountain's* open'd wide,
In the Saviour's wounded side,
Whence the streams of life do flow
Unto dying souls below.

2. The blest fountain of his blood
Gives us sinners peace with God ;
By his blood our pardon's seal'd,
By his blood our souls are heal'd.

3. Those who do by faith wash here,
All their sins will disappear ;
Bury'd in oblivion be,
As within the boundless sea.

4. Come, then, guilty sinners, come,
In this *fountain* there is room
For to wash your sins away ;
Come, then sinners, don't delay.

5. For

5. For this wond'rous purple flood,
Pregnant is with th' worth of God :
Wond'rous blood ! 'tis blood divine,
Blood that cleanseth from all sin.
6. Cleanseth from uncleanness too ;
Blood that makes us white as snow ;
Blood that fully justifies,
When the Spirit it applies.
7. Tho' our souls polluted are,
Black with sin beyond compare ;
Yet this *fountain* makes them clean,
That no spot on them is seen.
8. *Blessed fountain!* surely this,
Which contains our life and peace ;
And its streams do sweetly roll,
To refresh each thirsty soul.
9. Tho' its ever flowing forth,
Yet it ne'er can lose its worth ;
But with merit rich will be,
Thro' a blest eternity.
10. Trembling souls cast off your fear,
Bid adieu to black despair ;
For there is a *fountain* wide
Open'd in the Saviour's side.

The Gospel's joyful Sound. Psalm
lxxxix. 15.

1. **T**HE people are blest who know the glad
sound
Of th' gospel of Christ where grace doth abound;
The sound of salvation thro' Jesus's blood,
Peace, and consolation, and every good.
2. This sound, O how sweet, to *Adam's* lost race,
With joy it's replete, it teems with free grace;
'Tis pregnant with riches, with blessings divine,
For all whom God teaches their ruin by sin.
3. They daily shall walk in th' light of thy face,
With raptures shall talk of thy love and grace:
Thy reconcil'd favour and kindness shall prove,
Thro' Jesus the Saviour, the Son of thy love.
4. Continue to shine on us here below,
And keep us from sin, from every foe;
And by thy good Spirit, O God, lead us home,
Thy kingdom to inherit where evils ne'er come.
5. But light, life and bliss, and glory divine,
From thy blessed face for ever do shine;
While the ransom'd choir do ceaseless proclaim,
With seraphic fire, the praise of the Lamb.

A Caution against Self-Righteousness.

Be not righteous over much, &c. Eccles. vii. 16.

1. **S**INNER, give ear, the law demands
Obedience strict and true ;
But to fulfil its great commands,
O! who the task can do ?

2. But it doth curse most awfully
All those that do offend ;
It says, " The soul that sins shall die ;"
Nor can it stand our friend.

3. And we have often it transgress'd,
Since first we drew our breath ;
And therefore by the law we 're curst,
The end thereof is death.

4. But if suppose our state was such,
That we from sin were free ;
Righteous we were, but overmuch,
We surely could not be ;

5. Or to this day had *Adam* stood,
Free from the taint of sin,
Before a just and holy God,
Too righteous had not been.

6. Nor angels now around the throne,
Those spirits bright and pure ;
Righteous they are, too *righteous* none,
Nor have they ought to spare.

7. Then

22 *The FOUNTAIN of SALVATION opened.*

7. Then foolish man thy boasting cease,
Exalt thyself no more,
In thine imperfect righteousness,
Thy wisdom or thy pow'r :
8. Be not thus *righteous overmuch*,
Nor be thus *overwise* ;
For God himself rejecteth such,
And will their names despise,
9. But learn to know thy true estate,
As guilty vile and weak ;
Repent, vain man, e're 'tis too late,
And life in Jesus seek :
10. Whose righteousness is all divine,
'Tis pure as God is pure,
Which makes believers spotless shine,
And heav'n to them secure.

The Attributes of God Harmonious.

Psalms lxxxv. 10.

1. **W**HEN man by disobedience fell,
And ruin'd all his race,
He must have been consign'd to hell,
But for almighty grace.
2. Jesus, our dearest surety came
From his imperial throne;
That bright might shine th' eternal name,
In the incarnate Son.
3. He

3. He bore our load of guilt and sin,
Fulfil'd the law of God,
That all the attributes divine
Might brightly shine through blood.
4. Stern justice now is satisfy'd,
The debt immense is paid,
The law of God is magnify'd,
And truth our friend is made.
5. Now truth and mercy all divine,
And righteousness and peace,
Do sweetly and *harmonious* join,
To save the chosen race.
6. O what a mystery of love!
What depths of grace unknown!
Which saints will ever sing above,
Around th' eternal throne.

Hitherto hath the Lord helped us, 1 Sam.

vii. 12.

1. **T**HOU God of all grace of mercy divine,
To sing of thy praise this work shall be
mine;
And my *Ebenezer* I'll thankfully rear,
For thou, O my Father, hath help'd me thus
far.
2. While wand'ring from thee, thou fountain of
good,
Thou pitied me whilst then in my blood; And